

THE TRI-WEEKLY YEOMAN.

(Correspondence of the Washington Union.)
Decay of Abolitionism in New England.

Boston, March 16, 1859.

DEAR BROTHER: I have read your speech of the 21st ultimo, delivered in the House of Representatives. It has points of considerable smartness, and will be praised by your partisans as a very clever effort; but I see no other effect that it can produce but to irritate the South, and alienate one section of the Union still more from the other. Have we not at the North stimulated our own self-righteousness, in contrast with the sins of the South, quite up to, or beyond, the healthy point? Would it not be well for us, for a time, to look more at our own failings, and at the virtues of our brethren at the South?

You speak of the change of tone and sentiment that has taken place during the last twenty-five years on the subject of slavery. I plead guilty to the truth of this charge. It was one of the dreams of my early life, that the condition of mankind might be greatly improved by sudden political changes. The cry of the slave came to my youthful ear, wafted by the eloquent breath of eye-witnesses, from Virginia and New Jersey. Almost every man at the South, at that time, admitted that slavery was an evil, moral, social, and political; the horrors of the middle passage, the barbarian cruelties of Jamaica, came to us across the ocean; Wilberforce and Clarkson had acquired a world-wide fame by their singular devotion to the abolition of the slave-trade; the assault was soon made upon slavery itself in the British West Indies, and the 1st of August, 1838, was entered in the calendar as one of the holy days of the year.

Campbell painted the wild chieftain on his native plains so noble, so free, so happy—caught, chained, doomed, suffering, till the hurricanes in the West Indies were commissioned to avenge his wrongs. The plaintive Cowper wept out his compassion in the touching lines, "I would not have a slave for all the gold that sinews bought and sold have ever earned;" and these tones of suffering, of compassion, of pity, were echoed by every harp, and re-echoed by orator and preacher, till the whole atmosphere of New England was vocal with the cries of the slave. I have done my full share of it; but greater men have been mistaken, and have, in riper years, been compelled to revise and revoke the opinions of earlier days. Burke once was enraptured with the voice of Liberty, as she cried from across the Channel, but in the full strength of his manhood he was compelled to denounce the crimes committed in her name. Sir James McIntosh wrote his *Vindicia Gallica*, but was compelled, by a longer experience and wider observation, to cancel the opinions of early life by those of maturer years. I am compelled to cancel many things that I have said on the subject of slavery, and substitute for them the opinions of riper age. I might have once said what, or nearly what, you have said in your late speech in Congress, though I think I should have left out those portions which serve no other end than simply to irritate, without convincing. But my convictions at the present time are, not only that the slaveholders have a complete vindication of their present position, but they are entitled to be looked upon as benefactors to the country and to the human race.

The only ground on which I can claim their patience and forbearance towards us meddling with their affairs, and for abusing them as much as we have, and as some still continue to do, is this: they gave us the false premises on which we reasoned correctly to false conclusions. They gave away their case by concession; for if slavery be a sin, a wrong, or an evil, no fair mind can resist the conclusion that efforts ought to be made as soon as possible to do it away. This philosophy, that slavery is wrong, sprang up in Virginia, and was adopted and encouraged in nearly all the slave States; and the seed was thence, in connection with the correct and grand principles of human government, scattered wide over the free States. They have had their growth, and now it is not a little difficult to pull them up; but they shall take the wheat with them also.

The South are impregnable. The Constitution protects them, the Bible protects them, and the experience of mankind protects them. Our fathers made a covenant with their fathers. They came into the Union with their African slaves, on terms of equality with us, and with all the rights and privileges that we can claim under the same instrument. They would make no covenant except upon terms of equality. We accepted those terms; we could get no better to-day; and yet we should be glad to make it, if it were not made, or to renew it, if broken, and on the same conditions we now have.

The South claim the right to go into new territory, and try the new land with their slaves, till the territory becomes a sovereign State, and then bow to its will, as before all other sovereigns. This is the just and equitable claim, founded on a fair interpretation of the Constitution. Slavery should be permitted to flow by natural laws to regions for which it is best adapted. It will go no where else. You could not force it into New Hampshire, nor keep it there if introduced. The experiment has been tried and failed. Slavery was given up in the Northern States, not by the force of moral, but natural laws.

It is true the discussions of the last twenty-five years have produced a great deal of sentiment on the subject of slavery in the Northern States; but you know how utterly barren of any good results it has been to the African. In words—and because their number is small, and will continue to be small—we have in the extreme North given them the rights of citizenship and equality; but in words we deny them. The most respectable colored men in Boston would not be permitted to hire or to own and quietly enjoy a pew in the broad aisle of any fashionable church. In the West, where your soil is more fertile, and where more free colored men would be likely to go, you are more stringent; and the black laws of Ohio, Illinois, Iowa, and Oregon, and the still more expulsive Topeka Constitution of Kansas—for which, I believe, you and all your Republican associates voted—proclaim, as with trumpet-tongue, the innate and ineradicable prejudice against the African, lurking, as it still does, in the bosom of those whose tongues are eloquent for his rights.

I am not a little surprised at the manner in which you speak of Noah. The Bible calls him a "just man, and perfect in his generation," and not because he, by divine inspiration and by divine command, foretold the slavery of the children of Ham, you give him some very hard thrusts, and leave him on the pages of your speech with a character by no means so fair as that given him by the sacred historian. Was Noah in the way of your theory, that you strike at him so vigorously, as though you would heap him down? You say he mistook Canaan for Ham. Suppose he did, the prediction and the curse rest somewhere—on some nation. The principle is the same in the divine administration. Who are the children of Canaan? Tradition and history unite in the belief that they inhabit the continent of Africa. Their condition fulfills, with remarkable fidelity, the prophecy, of that "righteous

man and preacher of righteousness," Noah. "A servant of servants" was the double curse, which has rested on that continent and race for many centuries. It is covered with a network of double slavery—every chief having his retinue of slaves, while he pays tribute to some higher chief or petty king.

You seem to lay much stress upon the fact that the Canaanites were not black. How do you know? Dr. Thompson, who has written, perhaps, the most thorough work on Syria and Palestine that has ever been published, says the ancient inhabitants of that country came from Africa. The great painting of Sampson grinding in the mill shows his Philistine drivers very dark, if not black. But you miss the point of the Scriptural precedent and example for slavery. You prove, as you think, that the Canaanites were not black, and then jump at once to the conclusion that if they were not black, they must have been enslaved because they were laboring men. This does very well to stir up prejudice at the North; but is it the truth? The Israelites were permitted to enslave the Canaanites, not because they were laboring men, but because they were heathen, and thereby so degraded that a transfer to the Hebrew Commonwealth, where the true God was worshipped, was a privilege and a blessing.

This furnishes the parallel point on which American slaveholders rely with great confidence. The Africans were taken from the most degraded heathenism, and are here taught to worship the true God; and, in the opinion of every Bible man, more of them have been fitted for and gone to Heaven from the thousands in America than from the millions in Africa. Dr. Dwight said, after long experience and wide observation, that he never knew but one lazy man converted. And as God had chosen people in Africa, it was necessary that they should be taught to work in order to their conversion. But in the South they are not allowed to read the Bible. Well, in Africa they neither read it, hear of it nor from it. Faith cometh by hearing; and is it not better to hear the truth than to live entirely destitute of it?

You quote the eighth commandment as a prohibition of slavery. This is singular. Were your ancestors thieves? They brought, or assented to the bringing of slaves to this country. It is a singular fact, that while we boast of our Puritan ancestry, the laws of the present day would hang half the men that lived a hundred years ago, as engaged in the slave-trade, directly or indirectly; and another law would imprison all the men who lived forty years since. The eighth commandment was given on the way out of Egypt. It was the charter, the constitution of the Hebrew nation. All their other laws were controlled by the Decalogue. Well, now what? Why, they had slaves by divine permission under this charter. How could they, if the eighth commandment forbids it? But are the slaves stolen? Certainly not by Americans. They buy them, pay for them, transfer them, and provide for them, in the only and most benevolent manner in which it can be done. As to the metaphysical abstraction, that man can not have property in man, it has been contradicted from the foundation of the world to the present time. Holding, use and transfer, are the elements of property; and this has been done by men to men in all ages; and yet you say that there is no word in the good old Hebrew tongue that conveys the idea of property in man. When a master inadvertently killed his slave, no blood was shed, for "he was his money." Does not that mean property?

It can not be denied that the idea of slavery runs through all the Bible; it was stamped upon the entire history of the Jewish nation, and upon the history of every vigorous nation upon the face of the earth; indeed, I strongly suspect this is the normal condition of large portions of a depraved race, and I can readily believe that a man may sustain the relation of slaveholder, in all good conscience, and with the entire divine approbation. There are visible footprints of God's disapprobation of the *Abolitionism of this country*. Look at the flocks of unclean beasts and birds that have come out of its train. Infidels that curse God, abuse every man of good character, and then praise humanity in general to counterbalance their malignity and blasphemy. Out of the abstract rights of man have grown the more abstract rights of women; and once respectable wives call St. Paul a crusty old bachelor, and Abraham a tyrant because Sarah obeyed him, and Paul makes mention of the fact. The second edition of the rights of woman is divorce, "affinity," and universal cohabitation. We have far more of these immoral tendencies in the Northern States than they have at the South. Is it not time to look at home?

The truth is, we have been wont to contemplate the condition of the slaves at the South from a wrong point of view. We compare them with races or nations more highly civilized, and their condition seems a harsh and degraded one; but what were they when the Christian nations took them by the hand and led them across the ocean? American slavery has produced and cultivated more African intellect, more social affection, more Christian emotion in two hundred years, than all Africa (Central and Southern) for two thousand years. American slavery is a redemption, a deliverance from African heathenism. "The dark places of the earth are full of the habitations of cruelty," and no part of the earth is more dark or more filled with cruelty than Africa. Treating beneath their feet one of the most fertile soils, they cultivate almost nothing—live on fruits and nuts, with few cattle and little commerce. They are in the first place lazy beyond all hope of self-improvement. They will not work. Now, God has ordained the law of labor so surely, and so universally, that if barbarians will not work, civilization will yoke them up and drive them into it. This is fixed, sure as light and gravity. Why not? Why should one quarter of the globe, one section of the human family, do nothing for the race? If Ham will not bring timber for the ark, Shem and Japheth will drive him to it.

But Africa is not only a great wilderness of longurs, but out of this idleness grow all manner of vices. Work is salvation. Work regenerates the earth and man. Work is progress, and without it nothing. The title-deed of the earth to man had this proviso: "That he should subdue it and multiply upon it." Now if he only multiplies, and does not subdue, he has only a *squalor sovereignty*—no certified title till he builds his house and tills his farm. Hence, the Indian must be driven out—he will not work on any condition, neither self-moved nor driven by the hand of another, and therefore, the last tomahawk of the red man will soon hang as a trophy in the halls of the conqueror. Now, the African works patiently and well when driven to it—he will work on no other condition. His climate is a terrible protection from white invasion, therefore he must be transported and taught to work, thereby civilized, thereby Christianized, thereby improved every way, and perhaps by and by sent back to yoke up and subdue his whole continent, according to the pattern that has been shown him in this working beehive of America. You touch in no very fraternal manner some of the social vices of your brethren at the South. Perhaps if they deserved the stone, it should hardly come from a Northern hand;

the garments of our cities are dripping with the waters of Sodom, and some of the Western States under the marriage covenant with as little consideration as the most ruthless slaveholder. Sensuality is not at this hour producing as much social degradation nor destroying as many lives at the South as at the North; but this is not the point. What were the blacks socially when taken from Africa? The King of Dahomey has four hundred wives, whom he employs in carrying palm oil to the coast, and thence new rum and tobacco back to the palace to their husband and king. This rum and tobacco are the joint production of slavery and freedom. Slavery produces the tobacco and molasses, and then we Yankees make the rum and send them both in our vessels to the coast of Africa to buy oil gathered by women and carried on their heads in jars from fifty to two hundred miles. They are driven along by a herd of lazy men, and stepping carefully every minute under the express condition that, if one pot is spilled, one head of a woman and a wife must be cut off to atone for it.

Now, is it any great sin to catch a set of these lazy fellows, that live on the earnings of their wives, learn them to work, make them work, teach them to love one another and to love their children, so that their highest number of wives that they may have a few "pickinnies" (children) to sell? A wild African, recently brought to Boston by a merchant, begged for an old gun which he saw. When asked what he wanted of it, he replied: "to buy a wife and have a few 'pickinnies' to sell." Is it any harm to yoke up such men and work the laziness and the brutality out of them? Yes, but you say there is a better way to do it. There may be, but it wants the evidence of a successful experiment. The Moravians once kindled their altars of devotion all around the African coast, but the waves of barbarism have extinguished them. Jamaica, in spite of devoted missionaries, British philanthropy and American sympathy, is fast receding through idleness to barbarism. Half a million of people there in twenty years have not lifted as many spades of earth as twenty thousand Yankees in California in one-third of the time. If this half million had the twenty thousand to lead them and guide them and plan for them, then that island, which was once a fruitful field, would not be going back to a wilderness. The best thing that could be done for Africa, if they could live there, would be to send them a hundred thousand American slaveholders, to work them up to some degree of civilization.

It is charged that the life of the slave at the South is sometimes at the mercy of the master. In Africa the immediate body servants of every chief, at his death, are at once beheaded and hurried forward to attend the new wants of their old masters. It is wicked to buy these devoted victims of heathenism and put them under the protection of civilized, and often of Christian masters? Just in proportion as the price of these slaves is raised in Africa, just to that degree is there a motive to the heirs to spare their lives. So far as Africa is concerned, the slave-trade was and is humane in its operations; its abolition was the result of sentiment, and not the determination of calm and deliberate statesmanship. That it was not called for by the condition of the world, nor by any deep-seated moral sentiment, is proved from the fact that the nation foremost in its abrogation has now revived it on other shores and under another name, adding to whatever sin there is in the direct open slave-trade, the others in of hypocrisy and false pretense.

Jamaica wants laborers, not because there are not plenty of them on the island, but because they will not work; and the same British philanthropy which stands guard over the stalwart and immensely lazy son of Ham, brings in the feeble children of Shem, and dooms them to the same bondage under another name.

Honor to the sagacious and far-seeing statesmen of Georgia and South Carolina; for they breasted the united streams of British and American fanaticism, claimed and maintained their rights, and saved the South from barrenness and desolation, the North from a civil war, and the negroes from barbarism. If more laborers are needed for Texas, Central America, parts of Mexico and Cuba, they ought to be brought, without objections, under such humane regulations as are made in other cases for the comfort of passengers. These laborers should come from Africa, because they are stronger and make better slaves than any of the copper-colored races, because they are more susceptible of transformation, and their improvement will be greater, and, lastly, because they are the most degraded.

As to the influence of slavery on the character of the whites, that is quite another question; but so far as the political history of our country is concerned, it is not easy to see how we could do without the slaveholders. See how their names shine along and adorn the past history of our country: Washington, Jefferson, the Randolphs, Bayard, Pinckney, Madison, Monroe, Crawford, Rutledge, Jackson, Calhoun, Clay, Benton—blot out these names, and a countless host of others, from slave States, and what a blank is left in our history. And do you not find men from these States now in Congress, fully the peers of any that you can name from the North in statesmanship, honor, integrity, patriotism, and high moral and religious character? Do you not see some bright and shining lights around you from the South? I have read no speeches that give more entire satisfaction than those of the clear-headed, broad-minded, candid, fair, patriotic Stephens, of Georgia, or his associate, Jackson. In their speeches they seem to me models for smaller statesmen to look up to, and strive to equal.

A few words as to your motto at the head of your speech: "The fanaticism of the Democratic party." If there could be found in the Democratic party or in its history, any of that element, certainly no one ought to be better qualified to deal with it than a gentleman from the Republican ranks. They were born of it and nurtured by it; it is their meat and drink, their nerve and antidote; their zeal in conflict and their consolation in defeat. The Democratic party needs no defense; a simple recital of its biography is its highest eulogy. When the measure of British insult was full—when for twenty years they had insulted our flag, embarrassed and put under tribute our commerce; when they had seized our sailors and fired into our ships, and hung innocent men for being found on board an American vessel, then Henry Clay, Felix Grundy, and John C. Calhoun, and their associates, performed a lustration; then the Democracy of America vindicated the national honor, and established a new name and a new flag over the ocean; and from that day to this all the progress and expansion at home and abroad have been won by the measures of the Democratic party.

This glory will remain, in spite of all that enmity or mistaken zeal can do to mar or destroy it. You may probably succeed (but may Heaven prevent you) in the attempt you are making to trample under your feet the covenant of our fathers, and exalt a sectional party with aims to places of power and trust; but the day of your success would be the hour of your dissolution. Like the last day of the

Arctic summer, your sun would only rise to go down. Opposition is your cohesion—the only cement of your party. Your party can construct nothing; they lay down no principles; adhere to no name. Mr. Banks goes for the absorption of the colored races, while Mr. Blair goes for their expulsion. Which shall be the policy of the party?

The Democratic party has carried the country up from small beginnings to its present prosperous and happy condition; and, only occasionally being taken out to be aired and purified, is destined under the name, and with essentially its original and present principles, to govern this nation while we remain a republic. Equality among all the States—each State to manage their own affairs—slaveholders not to be taunted nor insulted for that fact—equal rights in the new Territories and new lands annexed, and new States welcomed as fast as they wish to come.

These are the principles, mottoes, and banner of success which have won the Democratic party.

Affectionately, your brother,
JOSEPH C. LOVEJOY.
To Hon. OWEN LOVEJOY, M. C.

(Correspondence of the Louisville Democrat.)
Magoffin in the Field!—A Sketch of the First Speech of the Canvass.

NICHOLASVILLE, KY., March 9.
Messrs. Editors: On Monday, the 7th inst., at Harrodsburg, I had the pleasure of hearing our able and noble champion of equal rights, the Constitution and the Union—Hon. BIRCH MAGOFFIN. He spoke two hours to a satisfied audience, pouring volleys after volleys into the ranks of the Opposition. The canvass is now fairly opened, and every thing looks bright.

Upon taking the stand, Mr. Magoffin remarked that he had not expected to commence the canvass to-day; that he had seen no notice of Mr. Bell's acceptance, and thought it would be in better taste to let his opponent know he was in the field. But as the desire seemed to be great to hear him on this occasion, he would be proud to discuss the question at issue. Being a candidate for the high and responsible office of Governor of Kentucky, they had a right to know his opinions, and to call for them. He responded, he said, and approved of the custom in Kentucky. He would lay down the principles upon which he would act if elected, and give his opinions freely as to the policy he should adopt.

The common school system was one in the success of which he felt the deepest interest. He had drawn up the bill in 1850 upon which it was framed, and would do every thing proper to have it carried out. The virtue and intelligence of the people in a great degree depended upon the system of education. Wholesome laws would not be made or executed unless the people were fully enlightened, nor would sound morality be preserved, nor the happiness of a people dependent upon the success of a well-regulated system of common schools. Educate your children, he would say; in that is the safety of our glorious institutions. He wished to see churches and school-houses in Kentucky and elsewhere multiply. He would have them in every town and neighborhood; he would have them in every valley, and in sight of each other along the mountain-tops.

Mr. Magoffin referred to the banking system next, and said he was against the creation of more banks of issue. He then passed to subjects of a national character, said every one present knew he had always been a Democrat.

He spoke of the growth of the country under Democratic rule; and while that party made no extraordinary pretensions of attainment, the Union, they advocated principles, and had thus far carried out a policy that had given full expansion to all our energies as a people, and to our growth as a nation; that the maintenance of these principles by the Democrats and the gallant Old-Line Whigs who had joined them, and who had been taken into full fellowship, had preserved the Union, and its mission was still to save it. He said the old Whig party, which was once a noble party, when such men as Clay and Webster led it, had been abolished at the North, and that ruined it; that then a fusion party, under General Winfield Scott, sprang up, which was a Free-soil party at the North in disguise. The Know-Nothing party was then substituted, and at first carried every thing before it at the North; but in the South, this hydra-headed Abolition party in disguise was soon overthrown, and now they propose to put on another mask, and under the name of Opposition party, to make common cause against the Democratic party, aided by those friends in the South who had given them their sympathies and so much aid and comfort heretofore. This new party would share the same fate, he said, were not to be deceived by the infamous coalition of the North.

No such Convention as that held at Louisville on the 22d ult. could mislead the people. Misled, betrayed, and deceived by them once, twice and thrice, they could not be deceived again. They broke up the old Whig party, and have broken up that "great American party" that we used to hear so much talk about a year or two since. They proposed an Opposition party, and the chief element is Abolitionism to the core. It has ruined them before, and it will destroy them again.

There were but two parties, Democrats and Republicans. The Republicans of the North were disposed to form a coalition with those who sympathized with them in the Southern States. They had common hatred and common purpose, and that was to break down the Democratic party. Seward and his associates are for the extinction of "slavery in the States." They say this Government can not last as part free and part slave; that the Democratic party must be broken down, because it is the pro-slavery party of the country; their confederates here in Kentucky say the Democracy must be overwhelmed.

But it is a disunion party, a sectional party, an extravagant party; a party that wishes to rob Spain of Cuba, and that has acquired all the slave territory, and that wants to add more; and therefore must be broken down. In their late manifesto, sent out from Louisville, the same charges are made, the same reasons are given, the same sentiments uttered, and re-echoed by their confederates here in the South, for the overthrow of the Democratic party. Suppose you could break down the Democratic party, what then? The Abolitionists or Free soilers would take command. They could and would control every thing; for they have ten to one in the Opposition movement. Can you trust them? Have they not deceived you time and again? Did they not ruin the Know-Nothing party at the South? Do you remember the twelfth section in your platform? and now would you trust them again?

The Free-soil party has completely broken up the American party, and they now propose, under the name of Opposition, to make common cause with them, and break up the only national party now in existence—the Democratic party, which stands steadfastly by your rights, the Constitution and the Union. The people of the South can no longer be deceived; they understand this matter, and can not be traded off by a few men for office. Their rights, their honor, their property, their equality, their homes, and their firesides, are staked on the issue. They understand the true meaning of the coalition. They have a just and deadly hatred of the Republican party, and are determined to move to put them in power. They will stand by the Democratic party, true and firm, with its faithful Executive faithfully, because that party has stood by them in good as well as evil report.

Mr. Magoffin spoke of the charge of extravagant expenditure. He said every family had, with the prosperity we had enjoyed for sixteen years, increased their expenses. A crash had come upon us; our expectations had not been realized; and he would now say that we ought to retrench; to cut down our expenses to our income, instead of increasing the extravagance of the family by resorting to new expedients; that we ought to apply the policy to the government. Since the acquisition of Texas, California, and New Mexico, our country had grown up with unexampled rapidity; our steam navigation by ocean and river had improved; our railroad system had developed the resources of the country; we had a magnetic telegraph, and our population had wonderfully increased.

The country had grown very fast, and, of course, our expenses had increased; and when

these Opposition gentlemen in Kentucky, and the brethren at the North, howled at the extravagance and corruptions of the Democratic party, they ought to review these facts; they ought to remember that not a dollar could have been expended without a law of Congress; they ought to remember that they voted for this great extravagance they now condemn; if they ought to remember that a large number of the Territories have been organized, the public buildings needed, the post roads and mail facilities, the States that have come in, the custom houses to be built in order to keep pace with the necessities of the States; they ought to review our Indian wars; in the difficulty with Utah, twelve hundred miles off; the increase in pay and numbers of the army and navy, for all of which they voted; and finally, they ought to remember the appropriations for money to carry out our treaties with the Indians, and the requisition thus made was worth now millions to our people.

Mr. Magoffin, in the course of his speech, took strong grounds in favor of the "Monroe doctrine," as expounded by Mr. Buchanan; he said we ought to have our American policy. Europe was governed upon the principle of absolutism; our country by republicanism. When Napoleon reestablished those dynasties which had been cutting each other's throats for centuries, they were brought together by a common sense of danger, made common cause, although they hated each other, and finally overthrew him. The attempt to introduce republicanism in Europe had a bad effect, and every attempt to introduce absolutism on this continent would produce a similar effect. We cultivate the arts of peace, and in order to secure them and protect our institutions from all entangling alliances which would follow if foreign influence on this continent was permitted, would not interfere with them, and they should not interfere with us. Let them have absolutism if they would, and we enjoy our blessings of liberty. They put men in office because of birth; they had rulers; ours were elected by the people. Their governments are sustained by large standing armies; ours by the will and affection of the people.

We say to them, we will not interfere with you, and you shall not plant colonies here, or interfere with us. Closely connected with this great question and the slavery question, was the acquisition of Cuba. Being in sight of our shores, one hundred and thirty-eight miles from Florida on the one side, and one hundred and thirty from Yucatan on the other, and forty-five miles from St. Domingo, its acquisition was by nature necessary for our preservation.

Mr. Magoffin advocated its acquisition because of its relative position to our own country; because it would open new markets for our Southern and Western people. He advocated it, because it would break up the slave trade, and because it would surely break up the conspiracies that were hatched up constantly by European governments against us; as a point in sight of our shores, it would furnish us a number of fine harbors, &c. Mr. Magoffin said he was not for inflicting on any treaty obligations, nor was he in favor of resorting to force in order to have the island; but if it became necessary, he then was for using force. Mr. Magoffin here read from the speeches of Clay and Webster to sustain his views and the policy we ought to adopt to obtain the island. Throughout his speech he was listened to by a large audience, composed of all parties. This is his first speech of the canvass, and I inclose it to you in haste.

Yours,
M.

On Sunday night, about 8 o'clock, the Sheriff was hastily summoned to Clintonville, in this county, to arrest a man, by the name of Levi Dawson, for cutting the throat of Shelton Dennis. Dawson, however, had made his escape, and has not yet been apprehended. A man by the name of Wm Scott was arrested and lodged in jail, in this place, charged with being an accomplice. He was tried before Judge Samuel, on Monday evening, and committed to jail to await his trial in the Bourbon Circuit Court, not being able to procure bail, which was fixed by the Judge at \$300. If there was the remotest probability of his being guilty of the crime imputed to him, we think that \$300 would be poorly suited justice; and from the evidence elicited on the examining bench, we would infer that he had a hand in the bloody affair. It was proved that he had held of the man when his throat was cut.

The incision extended from the center of the back part of the neck to the center of the throat, to the depth of one inch and a half. Last accounts say that he was still living, but the doctors assert that the wound will prove mortal.

The parties were gambling at the time the difficulty occurred, not only violating the laws of the land, but the law of God likewise, by desecrating the Sabbath. Such is the result that so often attends crime.—*Paris (Ky.) Flag*

JEFFERSON'S BIRTHDAY.—We have received several communications relative to the date of Jefferson's birth. Years ago there was a question about it; and on being applied to, the patriot decided to name the day of his birth, by making the record complete. Dr. Randall, in his exhaustive life of Jefferson, quotes from the manuscript in Jefferson's own hand-writing, preserved in his father's Common Prayer Book. The date is April 2, 1743, O. S. To bring old style into new style, add ten days, which makes the birth day April 12. Our correspondents unite in fixing the date as April 13, and do it by adding 11 days to conform to the altered calendar; but this is the error that caused the wrong Pilgrim Day to be so long celebrated. Ten days only should be added to the old style to bring it into new style. APRIL THE TWELFTH is the birth day of Thomas Jefferson.—*Boston Post.*

U. S. F. J. Trabee, who at one time was a very rampant native American, has announced himself as a candidate for Congress in the 8th District in this State. The platform of his campaign, we see from the Commonwealth, is about half Buchanan Locofoco, and the other half Know Nothing.—Mr. Trabee being willing to go in for anything that would most likely elect him to Congress. He has manifested a most insane desire to get to Congress, and we presume that his chief object now is either to force the Opposition to adopt him, or else defeat whomever they may run.

We say, give us James B. Clay or Beriah Magoffin, or any other Locofoco or apostate Whig, rather than this Mr. Trabee.—*Maysville Eagle.*

We understand that a young man by the name of Harris shot Hardin Coyle, in this county, on Sunday last, the ball taking effect in the upper part of the forehead and penetrating the skull, and afterwards struck him over the head with the pistol several times. Mr. Coyle was thought to be fatally injured. Up to Monday night he had not spoken a word. We were not able to learn the particulars.—*Richmond Messenger.*

KNOWLEDGE.—Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge; but the real use of all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of man.—*Lord Bacon.*

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and the tomb. The Cupid of the ancient Hindus tipped his arrows with flowers, and orange flowers are a bridal crown with us—a nation of yesterday. Flowers garlanded the Grecian altar, and hung in votive wreaths before the Christian shrine.—*Mrs. Child.*

SAVANNAH, March 25.—Advices from Havana to the 20th inst. state that the schooner Alice Baniel, with a cargo of ninety-eight Africans, had been captured and taken into Porto Rico, where the crew were imprisoned. Another cargo of fifty Africans has been landed at Remedios, Cuba.

At Havana sugars and molasses were improving. Exchange was declining.

Good temper is the philosophy of the heart, a gem of the treasury within, whose rays are reflected on all outward objects; a perpetual spring, imparting warmth, light, and life to all within the sphere of its influence.

Startling News From Kansas.

Benjamin Chisam, William Elliott, B. Hall, and Mr. Willock, formerly of this county, reached this city on Monday last, having been driven off from their homes in Kansas, leaving their families behind.

Mr. Chisam was shot, the ball lodging in the right side of his head, near the temple. Dr. Bantist, of this city, was unable to extract the ball.

S. Hall was shot in the right arm, breaking the bone, and so completely shivering the arm as to require amputation. He was left at Holton, and not expected to live.

Mr. Willock was shot in the face, the ball taking effect on the left side of the nose, and lodging in its right cheek—face very much swollen; ball not extracted.

Mr. B. Hall and others were beaten across the head with clubs and gun barrels—breaking Mr. Hall's nose.

Mr. Chisam moved from this county three years ago to his claim in sight of Holton, the county seat of Calhoun county, and has been farming all the time, not taking part in any of the difficulties in the Territory; a peaceable man and good citizen—a near relative of Edward Pence, of this county. He gives the following as the facts:

A county convention was called to meet at Holton on Saturday, 12th inst., for the purpose of appointing delegates to the Constitutional Convention, which is to meet at Wamant, and to nominate county officers. Since the negro stealing by Brown and Doy, a large number of the Free State men in the county, who heretofore acted with the Republican party, now denounce Brown, Montgomery, Lane, Doy, and the course of the Black Republicans, and have united with the Democratic party in order to defeat them. The convention met, each party having a separate set of resolutions. After organizing, the Black Republicans read their resolutions, after which the Democratic resolutions were read, which were very severe on the Black Republican party. They were signed by 250 or 300 voters, mostly those who have been acting with the Republicans.

The negro thieves, seeing they were in the minority, commenced an attack on Mr. Cole, a pro-slavery man, in order to break up the meeting. His friends seeing his life in danger, tried to rescue him, when a general melee ensued—pistols, knives, and clubs were used. The cowards, who found they would be whipped in the second instance as well as the first, run to the house of old Ray, who had some sixty or seventy Sharp's rifles stacked in the house. Those brave men, but few in number, who had put to flight about sixty of the thieves, finding themselves in danger of the rifles, as they had no guns of their own, tried to make their escape as best they could.

The assassins commenced firing on them, and wounded all as above stated. Mr. Elliott was knocked down by a club, and on recovering from the blow found himself surrounded by twelve or fifteen scoundrels. He arose, and with a piece of board fought his way through the crowd, and made his escape.

While Brown may not have been present, he is, no doubt, secretly advising and giving general orders, and Montgomery is prowling through the country putting them in execution.

Platte City Argus, 18th.

Washington Items.

WASHINGTON, March 25.—The contract to carry a daily mail from Leavenworth to Conway, Pike's Peak region, was made under the act of 1855, authorizing the establishment of special post routes, to be sustained from their net proceeds. Such is the arrangement in this case that the compensation is in no event to exceed five hundred dollars per annum. If the post route bill had been passed, and a contract made under it, this service would have cost thirty or forty thousand dollars per annum. The contractors will be mainly compensated for their outlay in the carrying of passengers.

The Boston post-office matter was considered yesterday at a meeting of the Cabinet. Mr. Capen and the parties representing the State street interest, had separate interviews with the Postmaster-General to-day.

Commander Bissel has been ordered to command the receiving ship Independence, at the Long Island navy yard, vice Commander Fairfax, relieved.

Col. Joe Johnson, of the First Cavalry, a relative of Minister McLane, left this city yesterday for Mexico, it is said, under orders from Government.

The new sloop-of-war Lancaster is to be finished and fitted out for sea with all possible expedition. She will probably be sent to the Pacific.

The land office situated at Buchanan, Minn., has been ordered to be removed to Portland, in same State.

The Treasurer's weekly statement shows the receipts to be \$1,818,000. There is a net balance in the Treasury of over \$7,000,000.

Col. Lander will leave Washington on Monday, to resume the work of the South Pass wagon road, for the purpose of repairing damages and shortening the route, as far as possible.

FATAL AFFRAY IN HICKMAN COUNTY.—A gentleman who is just returned from Hickman county brings intelligence of a desperate fight which occurred in the vicinity of Bon Aqua Springs, in that county, between a man named Thompson and another named Patton, in which the latter was stabbed and killed by the former. The altercation began at a "log-rolling," and the particulars are as follows: It appears that at the close of the "log-rolling," the men adjourned to a "whisky barrel," where the two men, Patton and Thompson, after imbibing pretty freely, got into a quarrel about some trivial matter, when Patton struck Thompson with a stone, knocking him down, and then drew a pistol on his prostrate foe. Thompson immediately sprang to his feet, and drawing a large knife, inflicted a fatal wound upon the person of Patton, who fell and expired in a few moments.—*Nash Banner.*

NEW BISHOPS.—We learn from the St. Louis Banner that the bulls have been received from Rome appointing

The Right Rev. Dr. Duggan to be Bishop of Chicago.

The Right Rev. Dr. Grace, of Memphis, to be Bishop of St. Paul.

The Right Rev. Dr. Gorman, Prior of New Market, Maryland, to be the Vicar Apostolic of Nebraska.



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and a small dark stain near the bottom center. The right edge of the page is slightly irregular, suggesting it is part of a bound volume.

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